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EDITED AND PUBLISHED BY JOSHUA T. RUSSELL.

RELIGIOUS INTELLIGENCE.

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FOREIGN.

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REPORT

Of the Directors of the twenty-fourth General Meeting of the Missionary Society of London, May 14, 1818.

(Continued from page 360, vol. 3.)

CHINA.

Our missionary, Dr. Morrison,* perseveres in the laborious and important task of translating the sacred volume into the language of China. In addition to the whole of the New Testament, which has been, for several years in circulation, he has finished the books of Exodus, Ruth, and the Psalms, and has entered upon the prophecy of Isaiah. His labours suffered a suspension of a few months by his journey to Peking, as one of the interpreters who accompanied his excellency lord Amherst, the British ambassador to the emperor of China. This interruption will, however, we trust, be compensated by the additional knowledge which his journey through several provinces, and his intercourse with the natives of all ranks, enabled him to acquire of the language, customs, and especially of the religious views, of the vast population of that extensive empire.

Dr. Morrison and Mr. Milne having finished the translation of several books of the Old Testament, have made such arrangements with regard to the rest, that they hope, if it please God to give them health, to complete the whole in the course of the present year.

We regret exceedingly that the opposition of the Chinese government to the labours of Dr. Morrison still continues, and that his progress in printing has thereby been impeded; it is, however, pleasing to learn that the work is going forward at Malacca, Dr. Morrison having committed to the care of Mr. Milne the superintendence of a large edition of the New Testament, consisting of eight thousand copies in duodecimo, and fifteen hundred in octavo.†

* The title of doctor of divinity was unanimously and gratuitously granted by the Senatus Academicus of the University of Glasgow, as a reward of his philologically labours.

† Dr. Morrison is proceeding with his great work THE CHINESE DICTIONARY, a Second Part of which has been received in London, price 10s. 6d. and which we beg leave to recommend to the friends of literature, who will serve Dr. M. and family by their patronage of it. His Chinese

MALACCA.

We are sorry to state that Mr. Milne has suffered much by severe illness. Fears were entertained lest his valuable services should be speedily terminated. But we indulge a hope that his voyage to China, will be beneficial. Mrs. Milne, who had been very dangerously ill, had previously taken a voyage to that country.

Mr. Milne had paid a visit to Penang (or Prince of Wales' island,) where he was most kindly received by governour Petrie, and many other gentlemen, was favoured with many excellent opportunities of sending copies of the Chinese New Testament, catechisms, and tracts, to Siam, where it is said 20,000 Chinese reside, to Rhio, Cochin-China, and various other places where the Chinese are found in great numbers, as well as of conversing on religious subjects with the sailors belonging to the vessels by which they were conveyed. In Penang only, there are said to be 8,000 Chinese inhabitants, among whom Mr. Milne went from house to house, distributing the scriptures and tracts. Mr. M. calculates that in China and Malacca together, there have been printed and circulated not less than 36,000 Chinese pamphlets and tracts, exclusive of the Holy Scriptures. May we not hope that some of the good seed so liberally disseminated will spring up, and produce much fruit to the glory of God and the salvation of souls. Towards the great expense of printing Chinese tracts, the Religious Tract Society in London have liberally contributed the sum of 500*l*.

Mr. Milne's labours appear to have been abundant. He has translated the books of Genesis and Deuteronomy, and part of Joshua, into the Chinese language; he has also paid considerable attention to the Malay, in which he can read with tolerable facility. He has now two Chinese schools, into which he has introduced the Lancasterian plan, as far as it was practicable. The children learn Dr. Morrison's Chinese Catechism.

Mr. Thomsen is proceeding with the Malay mission. He has translated the ten commandments, and Dr. Watts' first catechism. Mr. Milne wrote an introduction to the Ten Commandments, explaining their design; judging that the holy law of God, as expressed in the decalogue, is peculiarly calculated to strike at the root of their false principles, base practices, and abominable idolatries.

The arrival of Mr. Medhurst at Malacca, in July last, afforded great satisfaction to Mr. Milne, as he appears to be well qualified to superintend the press, having been brought up to the business of a printer, and having made some proficiency in the learned languages.* This settlement has now the advantage of possessing two

Grammar is also come to hand, and is sold by Black & Co. Leadenhall Street, at 1*l*. 11*s*. 6*d*. Dr. M. has also just published, a collection of Dialogues and Detached Sentences, in Chinese and English, with a free and verbal rendering, price 10*s*.; also, a view of China for Philological Purposes; containing a Sketch of Chinese Chronology, Geography, Population, Government, Religion, and Customs, &c. &c. price 1*l*. 1*s*.

*Mr. Medhurst, while at Madras, was appointed agent of the British and Foreign Bible Society at Malacca and Penang, and was furnished with a quantity of Dutch, Portuguese, and Arabic bibles for distribution

presses, with suitable workmen; and an able superintendant. Mr. Thomsen, who obtained in England a knowledge of letter-founding, will materially assist in this department. The buildings necessary for the several purposes of the mission have lately been much extended; but the expenditure, though considerable, will, we trust, be richly compensated by the utility of this very important institution, from which, throughout the numerous and populous regions of India beyond the Ganges, we trust the waters of the sanctuary will issue to fertilize the vast and dreary waste.

The Directors, urged by the solicitation of Dr. Morrison and Mr. Milne, have lately sent out four additional labourers, Messrs. Milton, Fleming, Beighton, and Ince,* the first of whom is designated to the Chinese mission, the other three to such stations in the East as may be deemed the most necessitous and the most promising.

AMBOYNA.

Accounts received from Mr. Kam, at Amboyna, are very encouraging. His stated ministry in the Dutch church appears to have been greatly blessed, as well as his preaching to the heathen, in the Malay tongue. In the year 1816 he baptized nearly 200 adults, who had relinquished the religion of Mahomet, and professed to embrace the gospel of Chrst. The number of heathens and Mahometans who have made a profession of christianity through his instrumentality, since his arrival in Amboyna, exceeds 1200. Mr. Kam has commenced the building of a place of worship for the use of the heathen slaves, but the work has been impeded in consequence of the distressing events which have taken place in the island, which have also occasioned some interruption of his own labours. The unhappy commotions in Amboyna have occasioned much bloodshed. The insurgents endeavoured to compel the christian inhabitants to join them, many of whom, on their refusal, were cruelly murdered. Mr. Kam appears to have been in some personal danger, so that he says, in a letter to the Directors, "O my God, my soul is cast down within me; all thy waves and thy billows are gone over me: yet neither my body nor my soul has been hurt. I have escaped many dangers by land and by sea; and, out of the darkness which now surrounds me, I have confidence that light will arise, probably greater than before. Surely the mercy of the Lord has accompanied my poor labours from the time of my arrival in Asia! Surely the time of salvation is at hand, in favour of the numerous heathen of this colony." In another paper he says, "Whenever I am in great distress, then I say in my heart, and sometimes with a loud voice, Lord be mindful of thy praying people in England and every where else in Europe, on our behalf."

*These missionaries, with the wives of Mr. B. and Mr. J. were exposed for several weeks to severe storms, and particularly to that which happened on the 4th of March. Their apparent danger was extremely great, and their preservation demands the thanksgiving of the society to their great preserver. They embarked at Gravesend, February 18, but were driven about by stormy winds until the 24th of March when they left Spithead, with a fair wind.

Mr Kam's zealous labours have not been confined to the island of Amboyna. In the months of September and October, 1816, he visited several of the Molucca islands, where his ministry was most joyfully received; and in the negerys (or villages) of *Aboro Hualiuw*, and *Kariou*, the inhabitants, who had been long devoted to the service of dumb idols, arose, and with holy indignation destroyed their false gods. Mr. Kam speaks of this triumph of christianity over heathenism with pious exultation; and says, in his address to British christians, "Many of you will not see much of this glorious conquest, but in heaven you will see thousands of these poor black people, who have been saved through the gospel by our precious Saviour, who bled and died for our sins. There I shall see you again, my dear brethren, and there you will find that your faithful labours of love for the name and cause of Christ, have not been in vain.

The directors have acceded to the earnest request of Mr. Kam, and have sent out a printing press, which he much needed, for the purpose of supplying the people with religious tracts, which were before transcribed with great labour; they have also sent out a large number of tracts in the Malay language, printed in London, for dispersion in Amboyna. We trust that the inhabitants will soon be favoured with a large supply of the Malay Bible, now printing by the British and Foreign Bible Society, of which they are in earnest expectation, and which they will gladly purchase at any price.*

On account of the dangerous state of affairs in Amboyna, the directors have deferred sending out additional missionaries to that station; they are also in expectation that the Netherland Society will, ere long, send more labourers into that extensive and promising field.

JAVA.

It is with the deepest regret we have to record the death of Mr. Supper, at Batavia, his labours in that populous city were useful. He possessed great advantages, which he employed to good purpose. He had been a principal instrument of establishing auxiliary societies in behalf of missions, of Bibles, and tracts, and had the prospect of much usefulness both among the Portuguese and Malay christians. The loss of so zealous and active a labourer in the prime of life is deeply to be lamented; but we bow to the Sovereign Ruler of the world, and say, "Thy will be done." The society has at present no missionary in that interesting station; but we trust it will be kept in view by the directors.

CEYLON.

Our information from Ceylon during the past year is very scanty. Mr. Palm continues to preach in the Dutch church at Columbo. Mr. Ehrhardt, who was for several years our missionary at Matura, and afterwards at Cultura, where he preached alternately in Dutch and

* Kam says, that he needs at least 20,000 copies of the Bible for the supply of the people in Amboyna, and neighbouring islands. A single copy of the Bible was lately sold by auction for *eight pounds*.

Cingalese, and superintended schools, has lately been appointed by the Madras government (on the recommendation of sir R. Brownrigg) missionary to the Dutch inhabitants of Cochin. Mr. Reade continues to superintend a school.

(To be continued.)

AMERICAN BAPTIST MISSION.

Extract of a letter from Mrs. Nancy Julson, to a Lady in the vicinity of Boston, dated, Rangoon, Aug. 20, 1817.

It is now four years that we have resided in this country; and though no Burman has renounced idolatry and embraced the religion of Christ, yet the seed is begining to be scattered in a still, quiet way, which may spring up and bear fruit in some future time. Burmah presents a field for vast, unbounded usefulness! But neither revelation, nor the experience of ages, warrant us to expect immediate success. What nation has changed their gods in a day? What nation so far advanced in civilization as the Burman, has renounced their system of religion at the first mention of a new one? We are not to look for miracles, but we are warranted to expect the accomplishment of those ends, which God in his wise providence has connected with a steady, persevering use of means. We are firmly persuaded that the country of Burmah will eventually become Christian—that the way is now preparing, the seed sowing; but how long before the harvest will be ripe, we leave for God to determine.

It has been Mr. Judson's object to get well grounded in the language, and to do some preparatory work for the benefit of future missionaries, before he made a formal disclosure of his design to the king. We have not by any means taken pains to keep our object secret; on the contrary, we have improved every opportunity to communicate religious truth to those Burmans who have visited at the mission-house. This we have considered as the path of present duty. Since Mr. Hough's arrival, he has printed a tract of considerable length, being a view of the christian religion, which Mr. Judson had previously composed; and also, a small catechism for children, and Matthew's Gospel. These are in circulation, and are well understood by those who read them. Many have called at the mission-house to inquire more particularly into the new religion. But we have frequently observed in these inquirers a fear lest others should discover their inclination to inquire. Sometimes, when two or three intimate friends have been seriously engaged in conversing on religious subjects, if others, with whom they were not acquainted, called at the same time, they would be silent and take their leave. This makes us feel the importance of trying to obtain the patronage of government. In a few months, Mr. Judson will complete a Dictionary of the Burman language; after which, he will perhaps go up to Ava, the residence of the king. O my dear Mary, if we were convinced of the importance of missions before we left our native country, we now see and feel their importance, as well as their

practicability! We could then picture to ourselves the miserable situation of heathen nations, but we now see a whole populous, empire, rational and immortal like ourselves, sunk in the grossest idolatry, given up to follow the wicked inclinations of their depraved hearts, entirely destitute of any moral principle, or the least spark of true benevolence. Let the pleaders of the native innocence and purity of heathen nations, visit Burmah. This system of religion has no power over the heart, or restraint on the passions. Though it forbids, on pain of many year's suffering in hell, theft and falsehood, yet I presume to say, there is not a single Burman in the country, who, if he had a good opportunity, without danger of detection, would hesitate to do either. Though their religion inculcates benevolence, tenderness, forgiveness of injuries, and love of enemies,—though it forbids sensuality, love of pleasure, and attachment to worldly objects, yet it is destitute of power to produce the former, or subdue the latter in its votaries. In short, the Burman system of religion is like an alabaster image, perfect and beautiful in all its parts, but destitute of life. Besides being destitute of life, it provides no atonement for sin. Here also, the gospel triumphs over this and every other religion in the world. This is the grand difference—this makes the gospel good news indeed, to the heavy laden, sin-sick soul. O my dear Mary, how precious does Christ appear, when conversing with these Burmans, and how one longs to open their blind eyes, that they may behold his preciousness! But this is the prerogative of God alone; and if he has any dear children here, any chosen ones, whose names are written in the Lamb's book of life from the foundation of the world, he will open their eyes, he will show them his glory, he will compel them to come in. How interested would you be, could you meet with my little society of females on the Sabbath. Interested I say—yes, you would be interested if it was only from this circumstance, that these poor idolaters enjoy the means of grace, and sit under the sound of the gospel. I have generally fifteen or twenty. They are attentive while I read the scriptures, and endeavour to teach them about God. One of them told me the other day, that she would not think of giving up a religion which her parents, her grand-parents, &c. &c. had embraced, and accepting a new one of which they had never heard. I asked her if she wished to go to hell, because her progenitors had gone there? She replied, if, with all her offerings and good works on her head, (speaking in their idiom,) she must go to hell, then let her go. I told her if she went to hell, after having heard of the Saviour, her very relations would contribute to torment and upbraid her, for her rejection of that Saviour of whom they had never heard, and that even she herself would regret her folly when it was too late. If I do, said she, I will then cry out to you to be my intercessor with your God, who will certainly not refuse you. Another told me, that she did believe in Christ, and prayed to him every day. I asked her if she also believed in Gaudma, and prayed to him. She replied, she worshipped them both. I have several times had my hopes and expectations raised by the apparent seriousness

of several females, as Mr. Judson has in regard to several men. But their goodness was like the morning cloud and early dew, which soon passeth away. Four or five children have committed the catechism to memory, and often repeat it to each other.

BAPTIST MISSION IN CEYLON.

Extract of a letter from Mr. Chater. Colombo, Nov. 18th, 1817.

On the first Sabbath in October, we opened a new place of worship at the Grand Pass, where we keep our Cingalese school; and where, for a long time, we have preached in the Cingalese, and occasionally in the Portuguese language. On the day it was opened, we had a double lecture, both morning and evening. I preached in the morning in Cingalese, and brother Siers in Portuguese; in the evening, *vice versa*. The meeting-house, which contains about two hundred, was well filled in the evening; in the morning, the congregation was small. This place is intended, almost exclusively, for Cingalese worship. It is in the most favourable situation for collecting a Cingalese congregation that perhaps could be found in Colombo. Some attend it, who, except when they were christened, never entered a place of worship before. We have better prospects of collecting a little congregation than we have ever had, and it is owing principally to our having built a decent place in which they can assemble. We have at present, however, no conversions to relate, the case of Theophilus excepted. I have not witnessed a single instance in which it appears to me that a Cingalese has felt the convincing, consoling, renewing, and sanctifying power of the word of God. Theophilus, you will recollect, is the Boodhist priest, whom I hope God has saved, and called with a holy calling. At present, I am sorry to say, he is very unwell; I fear we shall soon lose him.

In our Pettah meeting-house we have worship, at present, in the Portuguese language only. Brother Siers has, for some time past, preached there at the hour, on the Sabbath evenings, that I do in the fort; and though he began with a very small number, they have increased to a little congregation. Preaching in English has, of late, been very thinly attended; but we may hope to witness different scenes to those we lately have done, in this respect also. A part of his majesty's 83d regiment, which has been long expected here to relieve the 73d, is now arrived. I have already become acquainted with one of the officers, who is a gentleman from Warwickshire, my native county. Both himself and his lady are seriously inclined, and he says he will do all in his power to influence the men to attend preaching. In the first battalion, the arrival of which is daily expected, it is reported there are many pious men already. May we have the happiness to witness their increase!

Saturday forenoons, we go in turns to the leprous hospital, and preach in Cingalese and Portuguese to the miserable objects of that place. They are miserable looking figures indeed: some of them have lost all their fingers, some their toes, and part of their

feet; others have their faces frightfully disfigured. However, they have souls. But, till brother Siers, sometime ago, proposed to go and preach to them, these poor creatures had just cause for the complaint, "No man careth for my soul." They appear to be the most attentive of any of the little companies to whom we preach; and we entertain a hope, that we shall have some seals to our ministry from among them.

On Lord's day, the last of November, we lost Theophilus, the only Cingalese member of our church. His affliction was not long, but for a short time his pains were extremely severe. He continued, to the last, the same stedfast, upright character, he had ever been from the time of his conversion. He had no extasies, but manifested an unshaken trust in God, under his sharpest affliction; and appeared to endure his pains with much patience. The last time I saw him, I asked him if he was afraid of death: he said, "No; he was afraid of his pains, but he had no fear of death." Being asked why he did not fear death, his answer was, "My trust is in the grace of our Lord Jesus Christ, therefore I do not fear death." On Monday morning, myself, and the members of the church, with the exception of one, followed his remains to the place of interment: a few of our Cingalese friends, and some of the school-boys, also accompanied us. Brother Siers spoke a little in Cingalese at the grave. We sung a verse or two of Dr. Watts' hymn, "Why do we mourn departing friends;" and brother Siers concluded, with a prayer in Cingalese. Short has been the race of this our first, and at present, I fear, only convert, from among the Cingalese. But, I trust, he has so run, that he has obtained; and that he will be found among those, of whom I may have to say another day, "Here, Lord, am I, and the children thou hast given me."

DOMESTICK.

Letter from Mr. McCoy, near Vincennes, May 7th, 1818.

It is both my duty and my happiness to inform the board, at their next quarterly meeting, in addition to what I have already communicated, what I have been doing, and what success has attended my labours since I have been under their patronage.

In my excursions I have listened attentively for the bleatings of the sheep of Christ, scattered in this lonely wilderness through which my path has led me. I have not only heard, but formed an acquaintance with many, some of whom were collected and formed into a church, (called White River church,) in the northern part of Gibson county, Indiana, on the 21st of February; and on Feb. 25, in Pike county, I baptized a man in White river, who had followed me ten miles for the purpose. The same day sundry baptists, and our new convert among them, were constituted a church (Highbank.) This was a most blessed time; all hearts were warm, and mine almost gladdened to enthusiasm, to observe the solitude of the desert suddenly beguiled by the joys of heaven. When I state, that in this

neighbourhood, where, on the 8th of February, I delivered the first sermon ever heard from a baptist in the place, the hopeful appearances religion have still been increasing. I fancy that I can almost hear the board saying, Glory to God! In constituting these churches, I was careful to obtain the approbation of other churches. On the 23d and 24th of this month, I expect to attend the constitution of a church in Sullivan county; here also there are very encouraging appearances of a revival of religion: scarcely a countenance is seen in time of preaching, which does not express deep affection of mind, while some dear christians, like Elijah, seem to have a table in the wilderness, spread with the choicest fruit of the heavenly hills. In no part of the field of my labours have I had more reason to lament the want of religious sensation, than that in which my family resides, until a few days past. Three sermons which I have lately preached, seem to have been attended with a power which I am sure does not belong to me.

But these interesting scenes have not diverted my attention from my unhappy fellow beings who wander in the wilderness, without a friend to say "this is the way, walk ye in it." O, God! my heart must be insensible as steel, not to feel affected with the piteous cries of the wretched, hungry, naked infant, swung to the back of its degraded mother in a blanket, both alike doomed to nameless miseries. I cannot refrain from tears while I write. Last Sabbath, which was a day of feasting to my soul, in going from one preaching place to another, I passed about forty, of different ages, from the hoary sire to the infant at the breast. I felt—ah! how shall I describe what I felt!—your kindred feelings will better tell you what I felt, than this poor trembling hand of mine can do.

Since my last I have secured the friendship of major Chunn, commander at fort Harrison, and others, who have given me leave to use their names as friends to our benevolent enterprise. Major Chunn is placed in a situation which affords him an opportunity of doing us much service, as he is almost daily conversant with the Indians. Several Indians have said that they would send their children to school, provided one should be established near them; but it has been thought advisable to wait the result of a council before we proceed to decisive measures. I had taken much pains to collect information, digest measures, and make preparation for the meeting of the Indians, and the prospects which were daily opening, were animating beyond any thing I had anticipated; when, to my great mortification, the business was brought to a stand by the death of the agent, general Thomas Posey, formerly governour of Indiana, the excellent and warm friend of our mission. The meeting of the Indians is necessarily delayed, until government can fill the vacancy occasioned by his death.

The board, I presume, is apprized that many difficulties attend the introduction of the gospel among these northwestern Indians, whose minds and manners are of the most uncultivated nature, that will not be realized in respect to the southern Indians, on whom a visible impression of civilization has already been made. Here they

have room to recede, as the settlements of the whites advance, for which reason they remain wild. I am fully persuaded, that a procedure different from any thing that has been attempted heretofore will be necessary to ensure success. Something must be done to inspire them with a love of property, more than they at present possess. The possession of property will not only check their wanderings, but teach them the advantage of education. A number of Indians at different times have been educated "in the midst of white population, industry, economy, and refinement," who, on returning home, associated with a people who possessed but few motives to industry, and who imagined that they were as economical and as much refined, as any people on earth, and even as much disposed to adhere inflexibly to their notions of refinement, as the writer of this does to his; of course, the learned Indian found no use for his education, commerce being in a train that rendered his education useless, while his friends lamented that he was ruined, as he knew so little about hunting, trapping, &c. Much the same may be said in regard to religious instruction: from a principle which I will venture to call a principle of politeness, they will give as decent attention to an address on the subject of civilization or religion, as ever congress did to the president's message, and by their "whooh" approve of all that is said in respect to the advantages of both; when, in return, if you please, they will let you know the advantages attending their manners and customs. Some person must reside near them, where he may contract a familiar acquaintance with them, converse with them frequently, set them an example of industry, and take advantage of their hunger and cold in a winter storm, so that their privations shall subserve their best interests. Let the unhappy creatures sometimes realize the comforts of a warm room on a stormy night; let them be taught by actual experience, as well as by persuasive arguments, the great advantages to be derived from cattle, hogs, &c.

I hope my plan will not be alarming, upon the supposition that it will be expensive. On the frontier a very little attention to cattle and hogs, would more than supply a considerable mission establishment, and this attention would make a happy impression on the red children in the school. In a similar way could domestick economy be impressed on the females in the school, and on their mothers at home.

It is with deference to the wisdom of the board, that I express my opinions on this subject. I shall invariably adhere to their instructions; and when they shall be of so general a nature as to leave things discretionary with myself, I shall be happy to avail myself of that information which experience in Indian affairs will enable my good friends to afford me.

I would suggest to the board the propriety of associating another missionary with their unworthy servant in this great work; should they think proper to do so, let them try to obtain one a little better qualified than the one already in their employ. In addition to the endearing graces and indispensable qualifications of meekness and

patience, let their missionary possess an education that will confer a dignity on the establishment.

What I have said with regard to an associate, is not merely the effusion of a heart which seldom finds a brother bosom, in which to breathe its plaintive air, but the result of deliberate reflection, and a full conviction that one is needed, and I hope that the board will not think my request superfluous, when they reflect on the opening prospects which are inviting vigorous efforts in missionary labour in this field, which is so extensive, that it is impossible for one person to cultivate it. Although I have travelled more than 1,900 miles since the 17th of last October, and besides attending church meetings, &c. have preached more than one hundred sermons, yet I have not been able to preach one sermon in Edwards, Davis, or Dubois counties, the last of which was formerly part of Pike county. In less than three weeks, I expect to have the sole charge of five churches, which are situated as follows: from White river church to High Bank is twenty miles, thence to Wabash twenty-four, thence to Maria twelve, thence to Prairie creek forty, from Prairie creek to White river church is seventy miles. This extensive route lies through an immense population, all destitute of preaching by our ministers. There are also two or three places where I think churches might in a little time be formed, but there is none to blow the trumpet to "assemble them." Now if I attend to preaching to these people, the Indians must be neglected, and if I attend to the Indians, "with whom shall I leave these few sheep in the wilderness?" Should I be so happy as to embrace a brother in this work, it would be my wish to form a family establishment, where, while one of us would be on a preaching tour, the other could be a father to his children, and could attend closely to the ultimate object of the mission. I am very desirous to hear from the board something on this subject.

REVIVALS OF RELIGION.

FROM THE RELIGIOUS INTELLIGENCER.

The following succinct history of the church of Christ in Verona, containing an account of a recent revival of Religion, is kindly communicated by the Rev. Mr. Brainerd.

A church was formed in this place August 5, 1803, by Rev. Messrs. Peter Fish and Timothy M. Cooley, missionaries. The original members were twenty-two in number; thirteen males and nine females, the greatest part of which were professors of religion from other churches. At this period the settlement was new; the inhabitants few in number, and the town and the region round about a comparative wilderness. In the year 1805 there was a revival of religion, but the work was unhappily interrupted and injured by the introduction of the dispute about the mode and subjects of baptism. A number of preachers came in, distributed books on the

subject, preached their sentiments with great zeal, not to say violence, and excited a spirit of contention and disputation among the people. This turned off their attention from the leading truths of the gospel, and the great concerns of their souls, and put an effectual check to the progress of the revival. It was remarked by the leading members of the church at the time, that there was no new instances of serious impression and attention to religion after these things had taken place. The addition of a small number to the church was the fruit of this revival. In October 1806, I first visited this place as a minister of the gospel, and preached a number of Sabbaths; and after a missionary tour of four months I returned to them again; and in September 1807, I was installed as their pastor to labour with them a part of the time. In December 1810, a revival of religion commenced. Previous to this the church in general were in a lukewarm and formal state, and two of the brethren were engaged in an unhappy contention. This case was brought before the church according to the direction of the gospel, and a remarkable spirit of discipline among the members was apparent. With great patience, perseverance and fidelity, they investigated the case of the contending members, and at length softened their animosity, and brought them to a cordial reconciliation. Immediately after this, two instances of uncommon seriousness among the youth were discovered; and in a short time, at an evening meeting, under an extemporaneous discourse, there was great solemnity, and clear manifestations of the presence and influence of the Holy Spirit. Several dated their first impressions from the exercises of this evening. From this time the work spread and the attention of many was excited; but it never extended to the western part of the church and society. It lasted till the close of the winter and the opening of the spring. The causes of its decline appeared to be some contention about the ordinance of baptism, the extreme bad travelling in this season of the year, and the great difficulty and inconvenience of attending upon seasons of instruction. The number added to the church in consequence of this revival was thirty-eight. Fifteen is the greatest number admitted at one time. Soon after this the church and society were thrown into contention and division, about the place of erecting their house of worship; and so many unpleasant things occurred, and so much alienation took place, as to render the prospect of building up the cause of Christ uncertain and gloomy. In the year 1814, they so far agreed as to commence the building of their meeting-house, and in the following year it was completed, dedicated in the usual way, and the seats disposed of to the society without the loss of any of its members. This was considered by the friends of religion as an auspicious event—the presage of future good, and a call for thanksgiving and praise. The congregation became more numerous; the church had increased from year to year with the addition of some new members, but with more who came to settle here with recommendations from other churches; and the observation of the Sabbath and attention to religious order, were evidently gaining ground. In the summer of 1817, a case of discipline occurred,

about which the members of the church were divided, and considerable irritation and acrimony were excited between the parties. Attempts to heal the division were unsuccessful. Their opinions were different, their feelings were enlisted, and the peace and harmony of the church were gone. At this time they were involved in debt for their house of worship. The state of religion amongst us was evidently low and declining; and receiving an appointment as a missionary, I obtained leave of absence for three months during the winter. The second week in December I began my tour, and spent one week in the neighbouring towns and returned; but before I reached the place of my abode, I found two young persons among my own people under serious impressions. They were sensible that they were sinners under sentence of condemnation, and exposed to endless ruin, and anxious to receive counsel and instruction. Information of these instances of attention was circulated, and meetings for conference and prayer soon appointed, in which there was an uncommon solemnity, and evident manifestations of the power and influence of the divine Spirit.

At an evening meeting in about two weeks, one of the young persons first under impression, having previously obtained a hope of an interest in the Saviour, gave a relation of her exercises of mind, of the consolation received from the enjoyment of religion, and of her prospects of happiness in the world to come. To the assembly she appeared like one speaking from the borders of the invisible world; and the effect was surprising and astonishing to all present. The youth especially were powerfully impressed and deeply affected; and the house was filled with cries and tears. The shock was like electricity, and was such a display of divine power as I never before witnessed. It came suddenly and irresistibly, and made impressions upon the minds of a number, which I trust will never be erased, and will be remembered with joy through the ages of eternity. Meetings were now appointed and attended in every district of the society; at the opening of which there was great attention and deep solemnity; and in four weeks from the commencement, the people in general were conversing and inquiring upon the subjects of religion. As the revival began with the youth, and appeared to affect this part of the society more than any other, a meeting once a week was established for their particular instruction. This meeting was conducted in a manner somewhat new. Those youths that had experienced a change in their views and exercises during the week, came forward and gave the reason of their hope, and answered such inquiries, and received such instructions, as were judged suitable to their state. And those under awakening and distress were conversed with individually; their danger and their duty pointed out, and exhorted to flee from the wrath to come. No meetings were so gratifying, so interesting, and so useful to the youth as these. In two months from the beginning of the attention, we numbered fifty of different ages, who had manifested a hope that they had passed from death unto life. The excitement and attention continued without much abatement, till the beginning of June, and

then it gradually declined. A number were still under distress, and seriously inquiring the way of life and salvation; the greatest part of which have hopefully come out of nature's darkness. Some are now anxious about their future well being, and some have gone back. The number of these however is small. The ministers who assisted occasionally during the revival, were Rev. Messrs. James Bells, Moses Gillet, Calvin Bushnel, David Harrower, Orange Lyman, and Henry Smith. We have had no remarkable conversions, and few distressing cases of conviction. The subjects of the work are persons from ten to fifty years of age; but the greatest number is among the youth, and it is a remarkable fact, that a great proportion of these are children of believing parents; have been dedicated to God in their infancy, and trained up in the nurture and admonition of the Lord. I can give no reason for its decline. There has been no dispute, no contention, no open opposition worthy of notice and nothing to disturb the minds of the people; and all that can be said is, *Even so Father, for so it seemeth good in thy sight.* The first Sabbath in June, fifty-three new members were received to the communion of the church. Fourteen of these received the ordinance of baptism. The last Sabbath in this month thirty-six were added to the church, fifteen of whom received the ordinance of baptism. Eighty-nine in the whole have made a profession of religion in less than three months, and a number more in due time will undoubtedly come out from the world, and appear openly on the Lord's side. The church now consists of a hundred and ninety-nine members: sixty-seven males, and a hundred and thirty-two females. There is about a hundred families in the congregation. The attention of the youth of both sexes to meetings for prayer, and to the duties of religion, both publick and private, lead the pious among us to observe that it has been a wonderful work of God. Harmony and brotherly love yet prevail in the church, and more than common concern and tenderness upon the subjects of religion are still apparent.

ISRAEL BRAINERD.

Verona, August 31, 1818.

A very distinguished work of grace is now carrying on in New-Fairfield in this state. More than fifty already are said to be hopeful subjects of it. We understand, also, that in three of the adjacent towns in the state of New-York, the Holy Spirit is convincing of sin, of righteousness, and judgment; and that many are anxiously inquiring what they shall do to be saved. [Rel. In.]

METHODIST CHURCH.

The Ohio annual Conference for the Methodist episcopal church, convened at this place, on the 7th inst. and adjourned on the 13th, to meet at Cincinnati on the 7th of August next. The business of the Conference was adjusted with harmony and despatch. In the course of the last year the Lord has greatly enlarged our borders,

and glorious revivals have taken place in the church of God under our care. Great is the call for more labourers in the vineyard of our Lord in the west and south, and several of our preachers have been transferred to the Missouri and Mississippi Conferences, where the work of the Lord is spreading far and wide. In the last year, within the bounds of this Conference there have been two new districts formed, and several circuits—and notwithstanding the itinerant zeal is still increasing, our strength and numbers are not equal to the demands made by those who wish the benefit of our ministerial labours. There has also been a considerable number of private members added to our societies—and, according to the returns from the several districts, there are now in the bounds of this Conference not less than 29,000 members, 23,000 of whom reside within the bounds of this state.

Western Her.

MISCELLANEOUS.

AMERICAN BIBLE SOCIETY.

The Treasurer of the American Bible Society has acknowledged the receipt of \$2,951.65, in the month of August last. The Rev. Eleazar T. Fitch, of Yale College, is constituted a Director for life; and the following clergymen members for life; Rev. Eliakim Phelps, of Brookfield, Ms. Rev. Elisha Fisk, of Wrentham, Ms. Rev. Nathaniel Stone, of Provincetown, Ms. Rev. Joshua Dodge, of Haverhill, Ms. Rev. Moses Sawyer of Henniker, N. H. Rev. Freegrace, Reynolds, of Wilmington, Ms. Rev. Benjamin H. Price, of Petersburg, Va. Rev. John Fryair, of Sherburn, N. Y. Rev. Wm. Miltimore of Falmouth, Me. Rev. Jonathan Homer, of Newtown, Ms. Rev. Samuel Dana, of Marblehead; Rev. Chester Wright, of Montpelier, Vt. Rev. Francis Herron, of Pittsburgh, Pa. Rev. Joseph L. Mills, of Becket, Ms. Rev. Thomas Andros, of Berkley, Ms. Rev. Joseph W. Curtis, now at Windsor, Vt.

The following is the effusion of a parent, on committing the remains of a child to the tomb, a few days since:

O Death! with what unfeeling hand
 Thou spread'st thy chilling gloom:
 Day after day by thy command,
 I'm summon'd to the tomb
 To weep some friend, some kindred dear,
 Whom thou hast sent to moulder here.
 Father! here rests thine aged head,
 Which time had silver'd o'er:
 Thy frame, which filial duty led
 My soul to love—adore.
 How cold and mute that lifeless tongue,
 Where once the kindest accents hung.

Mother! here too in awful sleep,
 Thine aged limbs are laid:
 And shall I then refuse to weep—
 To claim the stoick's aid?
 No mother! I will weep for thee:
 How many tears thou shed'st for me.

Sister! and shall my plaintive muse
 Forget that *thou* art here?
 Ah, no, thy mouldering form renews
 The agonizing tear.
 O sister! I did love thee well;
 And on thy virtues long could dwell.

Lo! there two little cherubs lie,
 Some parent's darling joys:
 Ah! now I meet their half-closed eye—
They are my lovely boys!
 Fond children wake! and come to me;
 Thy mother long hath wept for thee.

Alas! they hear not—yet they smile,
 And sweetly seem to say,
*"My father take us to thy arms,
 And bear us far away."*
 Sweet babes! such bliss is not for me!
 Another babe I bring to thee!

Yes, death! another shaft hath flown
 From thy mysterious bow;
 Thou heard'st a mother's tenderest moan;
 Yet laid her MARTHA low.
 The fairest flower in Flora's store,
 Thy hand hath touch'd—it blooms no more.

Farewell blest shades, the busy cares
 Of life now call me hence:
 My God! O hear my suppliant prayers,
 Be thou my soul's defence
 When death shall aim his missive dart,
 To stop the current of my heart.

O! then on wings of peace and love,
 O may my spirit rise;
 To join these friends in heaven above,—
 To meet them in the skies.
 There all is pure unsullied bliss;
 One cloudless day of happiness.

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